15.

Presbyterian Loyalty in 1648.

IN A

LETTER

FROM THE

Presbyterian Miniſters

WITHIN

The Province of *London*, whoſe Names are ſubſcribed, deliver'd by the Subſcribers to the General and his Council of War, *Jan.* 18. 1648, ſhewing their Abhorrence and Deteſtation of their Proceedings in order to Depoſe and Murther King *Charles* I. Printed then, and now Reprinted in Vindication of them.

PROV. 24. 11, 12.

If thou forbear to deliver them that are drawn unto Death, and thoſe that are ready to be ſlain:

If thou ſayeſt, behold we know it not; doth not he that pondereth the heart conſider it, and he that keepeth thy Soul, doth not he know it, and ſhall not he render to every Man according to his Works?

LONDON,

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A LETTER FROM *Ministers of the Gospel*

Within the Province of London, *whose Names are Subscribed: Delivered to his Excellency by some of the Subscribers,* Jan. 18. 1648. *With desire to have it communicated to the General Council of the Army.*

May it please your Excellency, with those of your Council:

WHEREAS of late divers Applications have been made, as well in Writing as by verbal Messages, inviting the Ministers of

London, or ſome of them, to meet with the Officers of the Army, in their Conſultations about matters of Religion; We, Miniſters of the Goſpel within the Province of *London*, hold it our Duty, as then to refuſe any ſuch meeting as was propoſed, ſo now to give your Lordſhip and your Council the Reaſons of that Refuſal, leaſt by our Silence we ſhould ſeem to be wanting in that Ingenuity and Candor which becomes all, but eſpecially the Miniſters of Jeſus Chriſt And underſtanding that ſome of our Brethren, at one Conference before your Lordſhip and ſome of your Council (*a*), and at another with ſome of your chief Officers (*b*), have already manifeſted their diſlike, both of your late Actions towards many of the Worthy Members of the Honourable Houſe of Commons, and what likewiſe you have publiſhed in your late Remonſtrance and Declaration, as your Intention for ſettling the Affairs of the Kingdom, (as we were informed by ſome of them, and willed thus to ſignifie,) We thought fit hereby to manifeſt our Concurrence with thoſe our Reverend Brethren; Hum-

(a) *Mr. Marſhal. Mr. Calamy. Mr. Whitakers. Mr. Sedgwick. &c.*

(b) *Mr. Whitaker. Mr. Calamy. Mr. Aſh, &c.*

Humbly desiring, That while we use that Plainness and Freedom which becometh the Ambassadors of Christ, this our Performance may not be misinterpreted, either as a transgressing the Law of Christian Meekness, or an exceeding the Bounds of Ministerial Liberty; We being commanded to cry aloud, and to lift up our Voices as Trumpets, to shew the People their Transgressions, and the house of *Jacob* their Sins.

Had a Conference been desired with us only to have given you Resolution, whether the ways wherein at the present you are walking, are agreeable to the Word of God, (which Case indeed had been suitable for private Persons to have propounded, and for Ministers of the Gospel to have resolved) We should most willingly and freely have delivered our Judgments (as our forementioned Brethren have done) concerning these your Practices; and have given you this as our Advice, grounded upon Scripture; Namely, That instead of proceeding further in such unwarrantable Courses, you should have testified your timely and Godly Sorrow for what (so clearly against

gainſt the direct Rule of the Word) you have already acted.

And if only for the clearing of this Caſe, a Conference had been deſired, It was from the firſt profeſſed that we ſhould be ready and willing to meet, where and with whomſoever, to aſſert and maintain our Judgment therein. But as if the Juſtneſs of your way were already granted by us; We were only invited to contribute our Aſſiſtance in proſecution of what you had undertaken, which we conceive to be out of your Sphere; And for us to have joyned in any Conſultations of this nature, would have made us acceſſary unto them; guilty of the Evil which is in them, and even *partakers of other mens Sins*, contrary to the Apoſtles Rule, who bids us *abſtain* even *from all appearance of Evil*, and *have no fellowſhip with the unfruitful Works of Darkneſs, but reprove them rather.*

1 Tim. 5. 22.
1 Theſ. 5. 22.
Epheſ. 5. 11.

It is already ſufficiently known (beſides all former Miſcarriages) what Attempts of late have been put in Practice againſt lawful Authority: Eſpecially by your late Remonſtrance, and Declaration, publiſhed in oppoſition

tion to the Proceedings of Parliament; As also by seizing and imprisoning the King's Person, without the Knowledge and Consent of Parliament, and by that late unparallel'd Violence offered to the Members of it, forcibly hindering above one Hundred of them (if we mistake not the Number) from sitting in Parliament; Imprisoning many of their Persons; though many of them are known to us to be Men of eminent Worth and Integrity, and who have given most ample Testimony of their real Affections to the good of the Kingdom; and besides all this, there is an Intent of framing and contriving a new Model, as well of the Laws and Government of the Kingdom, as of the Constitution of a new kind of *Representative* (as you call it) instead of this and all future Parliaments; and this to be Subscribed throughout the Kingdom, under the notion of an *Agreement of the People*; as is declared in your late Remonstrance, of *November* 16. 1648. *pag.* 67. All which Practices we cannot but judge to be manifestly opposite to the lawful Authority of those Magistrates which God hath set over us,

us, and to the Duty and Obedience, which by the Laws of God and Man, and by our manifold Oaths, and Covenants, we ſtand obliged to render to them. And therefore we judge it our Duty, rather to teſtify our utter Diſlike, and Deteſtation, than to give any (though but implicite and interpretative) Approbation of them.

We remember the Advice of *Solomon*, *Fear thou the Lord, and the King, and meddle not with them that are given to Change*; *And that of* Paul, *Withdraw from every Brother that walketh* * *diſorderly, and not according to the Traditions which you have received of us*: Of which this is one, *Put them in mind to be ſubject to Principalities, and Powers, and to obey Magiſtrates*: And, *Let every Soul be ſubject to the higher Powers, for there is no power but of God, the Powers that be are ordained of God: Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves Damnation.* The fear of God therefore (whoſe Ordinance is violated, when Magiſtracy is oppoſed) makes us afraid of medling with thoſe who without

Prov. 24. 21.

2 Theſſ. 3. 6

* ἀτάκτως

Tit. 3. 1.

Rom. 13. 1, 2.

without any Colour of Legal Authority, meerly upon the presumption of Strength, shall attempt such Changes as these are. And we cannot but be deeply affected with Grief and Astonishment, to see that an Army, raised by Authority of Parliament, for the Preservation of the Privileges thereof, and of our Religion, Laws and Liberties, should, contrary to their Trust and many Ingagements, do that which tends to the manifest Subversion of them all.

We have not forgotten those declared Grounds and Principles, upon which the Parliament first took up Arms, and upon which We were induced to join with them; (from which we have not hitherto declined, and we trust through God's Grace never shall.) We remember, That when the King, with a Multitude of Armed Men, demanded but a small Number (in comparison of those now secluded by you) of the Members of Parliament: It was deemed such an horrid Violation of their Privileges, and an Act so Injurious, and Destructive to the good of the Kingdom, as had not (then) any Precedent or Parallel; And

of what nature it was judged to be, by a Parliament then free and full may appear by the Order of the House of Commons of *January* 3, 1641. When hearing but of a Purpose in the King to seize upon some of their Members, they Declared, " If any Person what-
" soever shall offer to Arrest, or De-
" tain, the Person of any Member of
" this House, without first acquainting
" this House therewith, and receiv-
" ing further Order from this House,
" That it is lawful for such Member,
" for any Person to assist him, and to
" stand upon his or their Guard of
" Defence, and to make Resistance
" according to the Protestation taken
" to defend the Privileges of Parli-
" ament; and by the Declaration of
" *January* 17, 1641, That the Ar-
" resting of any Member of Parlia-
" ment, by any Warrant whatsoever,
" without a Legal Proceeding against
" them, and without Consent of that
" House, whereof such Person is a
" Member, is against the Liberty of
" the Subject, and a Breach of Privi-
" lege of Parliament; And the Per-
" son which shall Arrest any of these
" Persons, or any other Member of

" the

" the Parliament, is Declared a Pub-
" lick Enemy of the Common-wealth.

And this Violation of their Privileges, was that which did Occasion first a Guard, and was afterwards one Reason of raising an Army: But that an Army thus raised by their Authority, and for their Preservation, should now so far exceed that Act which was then esteemed without Paralel, could hardly have been imagined by us, had not our Eyes been Witnesses of it.

And although both Houses of Parliament (who are jointly together with the King intrusted with the Supream Authority of the Kingdom) saw cause to take up Arms for their own Defence, against the Attempts made upon them by the King and his Evil Councellors; and for the Preservation of the Protestant Religion Established which was then indangered by the growth of several Errors and Innovations;) and for the securing of the Fundamental Laws and Constitutions of the Kingdom, which they apprehended then to be undermined by several illegal Incroachments: Yet this cannot be pleaded as

any Justification or Precedent for you (who, in reference to the Power of Magistracy, are but private Persons) to usurp an Authority over King and Parliament, and to intermeddle with Affairs which belong not to you. For the Laws of God, Nature, and Nations, together with the Dictates of Reason, and the common Consent of all Casuists, allow that to those which are intrusted with managing the Supream Authority of a State or Kingdom, which they do not allow to a Multitude of Private Persons, though they have Strength in their Hands to effect it.

And moreover, although the Parliament thus took up Arms for the Defence of their Persons and Privileges, and the Preservation of Religion, Laws, and Liberties; Yet was it not their Intention thereby to do Violence to the Person of the King, or divest him of his Regal Authority, and what of Right belongeth to him, (as appears by their many Declarations in that behalf:) Much less was it their Purpose to subvert and overthrow the whole Frame and fundamental Constitution of the Government of the Kingdom,

or

or to give Power and Authority to any Persons whatsoever so to do.

And therefore we apprehend our selves obliged thus to appear for the Maintenance of our Religion, Laws and Liberties, together with the Constitution, Power and Privileges of Parliament, and the settled Government of the Kingdom; both, on the one hand, against all Malignant Counsels and Designs for the Introduction of an Arbitrary and Tyrannical Power in the King; and, on the other hand, against all irregular licentious Proceedings of private Persons, tending to the Subversion of them, and to the Introduction of Anarchy, Confusion, Profaneness, and Irreligion.

And we are the more strongly engaged thus to adhere firmly to these our former just Principles, by reason of the several Oaths and Covenants generally taken throughout the Kingdom, as by the *Protestation* of *May* 5, 1641. Wherein we do in the Presence of "Almighty God, Promise, "Vow, and Protest, according to the "Duty of our Allegiance, to maintain "and defend with our Lives, Power "and Estates, His Majesties Royal "Per-

" Person, Honour and Estate, and
" the Power and Privileges of Par-
" liament. As also by the *Vow* and
" *Covenant*, wherein the Lords and
" Commons have declared, That
" there had then been a treacherous
" and horrid Design to surprize the
" Cities of *London* and *Westminster*,
" with the Suburbs, and by Arms to
" force the Parliament: And finding
" by constant Experience, that many
" ways of Force and Treachery are
" continually attempted, &c. *Require-*
" *ed*, That all that are true-hearted
" and Lovers of their Country,
" should bind themselves each to o-
" ther in that sacred Vow and Cove-
" nant, wherein we declare our ab-
" horring and detesting the said
" wicked and treacherous Design,
" and that we would according to
" our Power and Vocation oppose
" and resist the same, and all other of
the like nature. And likewise by the
Solemn League and Covenant, for the Reformation and Defence of Religion, the Honour and Happiness of the King, the Peace and Safety of the Kingdom, &c. " Wherein we have Covenant-
" ed, That we will sincerely, really
" and

" and conſtantly, in our ſeveral Voca-
" tions, endeavour to preſerve the
" Rights and Privileges of the Parli-
" aments, and preſerve and defend the
" King's Majeſty's Perſon and Authori-
" ty, in the preſervation and defence of
" the true Religion, and Liberties of
" the Kingdoms; that the World may
" bear Witneſs with our Conſciences
" of our Loyalty, and that we have
" no thoughts or intentions to di-
" miniſh His Majeſty's juſt Power
" and Greatneſs.

In all which Obligations, though the Matter of them may be, in Part, of Civil Concernment, yet the Bond and Tye of an Oath and Covenant is Religious, Sacred, and Inviolable. Which though ſome may eſteem no more than an *Almanack out of Date*, yet we look upon it as the *Oath of God*, in whoſe Name we have Sworn, and who will certainly require it at our Hands.

We know with what a jealous Eye, and ſevere Hand, the Lord avenged the Quarrel of his Covenant made by *Zedekiah* to the King of *Babylon*, though extorted from him, and pre- Ezek. 17. 14, 15, 18, 19.

ſuch

judicial to him. *Shall he prosper* (saith God) *shall he escape, that doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord, seeing he despised the Oath by breaking the Covenant, (when lo, he had given his hand) he shall not escape. Therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head.* We dare not therefore (when we have lift up our Hands to the most High God) by the Violation of a more righteous Oath, provoke the Wrath of the Lord against us, who is the Searcher of all Hearts, and to whom we must give an Account at the Great Day.

Instead therefore of joining in Consultation with you; We do earnestly intreat you, in the Name of our Lord and Master Jesus Christ, whose Ambassadors we are, That you would Commune with your own Hearts, consider the Evil of your own Ways, and turn from them; Remember from whence you are fallen, and Repent and do your first Works. You were once

once honourable and precious in the Eyes of us and others of God's Servants, while you kept in God's Way, and within your own Sphere; you had our Hearts, our Help, and our Prayers for Succeſs therein: But alas! you have Eclipſed your own Glory, and brought a Cloud over all your Excellencies. You are now walking in by-Paths of your own, wherein we dare not ſay, *The bleſſing of the Lord be upon you, We Bleſs you in the Name of the Lord*, nor *bid you God ſpeed, leaſt we be Partakers of your evil Deeds.* Inſtead of preſerving the Truth and Purity of Religion and the Worſhip of God, we fear, you are opening a Door to deſperate and damnable Errors and Hereſies againſt the Truth of God, and to many licentious and wicked Practices againſt the Worſhip and Ways of God. How is Religion made to ſtink by reaſon of your Miſcarriages, and like to become a Scorn and a Reproach in all the Chriſtian World? How are the Faces of God's faithful Servants covered with Shame, and their Hearts filled with Sorrow and

Pſal. 129. 8.

2 John ver. 11.

Grief by Reason thereof? How is the Golden Cord of Government broken in sunder? The Honour and Authority of Magistracy laid in the Dust? How hath the *Parliament*, which sustained the Force and Opposition of professed Enemies for many Years, been made contemptible and torn in Pieces by professed Friends in one Day?

You cannot but know how fully and frequently God's Word commandeth and inforceth Obedience and Submission to Magistrates, forbidding also and condemning, (and that under Pain of Damnation,) such Practices as these of yours are. As likewise what severe Threatnings and exemplary Judgements from God have been denounced against, and inflicted on the Contemners and Opposers of this his Ordinance. You know what a Brand the Apostle *Jude* sets upon those that *despise Dominion and speak Evil of Dignities. Wo unto them* (saith he,) *for they have gone in the way of* Cain, *and run greedily after the Error of* Balaam *for a Reward,*

Jude 8, 11.

and

and perished in the gain-saying of Corah,

You know the sad Examples of *Corah*, *Dathan*, and *Abiram*, in their Mutinous Rebellion, and levelling Design against Magistracy and Ministry, in the Persons of *Moses* and *Aaron*; *You You take too much upon you*, (said they to *Moses* and *Aaron seeing all the Congregation are holy**. *Wherefore then lift you up your selves above the Congregation of the Lord?* Which *Moses* fears not to call *A gathering together against the Lord*, and warns the People to avoid their Company; *Depart from the Tents of these Wicked Men, and touch nothing of theirs, least ye be consumed in all their Sins*; After which the Earth opened her Mouth, and swallowed them up, with all that appertained to them: And yet there were in that Rebellion a considerable Number of eminent Men, *Two hundred and fifty Princes of the Assembly, Famous in the Congregation, Men of Renown.*

קדשים
* Or Saints.

Num. 16. 3, 11, 26, 32, 33, 29.

Verse 2.

And consonant to the Tenor of the Scriptures herein, hath alway been

the conſtant Judgment and Doctrine of Proteſtant Divines, both at Home and Abroad, with whoſe Judgments we do fully concur; diſclaiming, deteſting and abhorring the wicked and bloody Tenents and Practices of Jeſuits, (the worſt of Papiſts,) concerning the oppoſing of lawful Magiſtrates by private Perſons, and the murthering of Kings by any, though under the moſt ſpecious and colourable Pretences. Which Jeſuitical Principles and Counſels we fear, may have too great a Concurrence with, if not an Influence upon theſe late Tranſactions.

Now we deſire you ſeriouſly, and as in the Sight of God, to examine your own Hearts and Ways, and to deal with your ſelves as ſometimes *Nathan* did with *Divid.* Put caſe ſome other Party of Men in the Kingdom, whoſe Principles had not been concurrent with yours, ſhould have attempted Acts of ſuch a Nature, as thoſe that you have performed; as ſeiſing the King's Perſon, and removing him from Place to Place, without, and againſt his and the Parliament's Con-

ſent:

ſent: Would it not have been judged by you an intolerable Contempt both of his and their Authority? Put caſe they and their Confederates had attempted the removal of the Parliament's Guards, ſecured or inhibited a great Number of their Members, contrived and promoted new Modules of their own, Deſtructive to the Being both of this and all other Parliaments, with other Acts of the like Nature; we appeal to your own Conſciences, what Clamours and Accuſations againſt them would from your ſelves have proceeded. And if in other Perſons you would condemn the *Fact*, the Lord grant you Hearts to ſee *who are the Men.* Was it once a Crime of the higheſt Nature, to endeavour the Subverſion of the Fundamental Laws of the Kingdom, to diſſwade the Calling, or perſwade the Diſſolution of Parliaments; to countenance *Arminians*, or connive at Papiſts? And can it be now commendable to contrive the Subverſion of the whole Laws and Government of the Kingdom all at once; and inſtead of a few Errors, to allow (as we fear

ſome

ſome amongſt you endeavour,) a total Impunity, and univerſal Toleration of all Religions? *Be not deceived, God is not mocked:* He knows how frequently you condemn that as a great Crime in others, which you would have accounted a Virtue in your ſelves: But God, who is no Reſpecter of Perſons, alloweth no ſuch
Rom. 1. 32. Rule. *Thoſe who knowing the Judgment of God, that they which commit ſuch things are worthy of Death; not only do the ſame things, but have Pleaſure in* (or, *conſent with*) *them that do them, in judging another condemn*
Rom. 2. 1, 3. *themſelves. And thinkeſt thou this, O Man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?*
Ver. 2, 6, 11. No ſurely, *we are ſure the Judgment of God is according to Truth, againſt them which commit ſuch things; Who will render to every Man according to his Deeds, for there is no reſpect of Perſons with God.*

We deſire that you would not be too confident on former Succeſſes. If God have made you proſper while you

you were in his way, this can be no warrant for you to walk in Ways of your own, and promise your selves Success therein; Nay, if through God's Permission, (for Reasons best known to himself) you have had or may have Success in an Evil way, yet is it no Justification thereof, nor Encouragement to proceed therein. Yea, you know, that it is one of the greatest Judgments, when God suffers Men to prosper in Sinful Courses. Wise *Solomon* tells us from his own Experience, that *there be* sometimes *Just Men to whom it happeneth according to the Work of the Wicked*; *again*; *There be wicked Men to whom it happeneth according to the Work of the Righteous: There is a Just Man that perisheth in his Righteousness, and there is a wicked Man that prolongeth his Life in his Wickedness*: But, *because Sentence against an evil work is not executed speedily*, shall *therefore the Heart of the Sons of Men be fully set in them to do Evil?* God forbid.

Eccl. 7. 15.

Eccl. 2. 14.

Eccl. 8. 11.

And therefore the Providence of God (which is so often pleaded in Justification of your Ways) is no safe Rule

Rule to walk by, especially in such Acts as the Word of God condemns. God doth not approve the Practice of whatsoever his Providence doth permit. When *David* in the Cave had an Opportunity to destroy *Saul*, (who was then in actual Pursuance of him for his Life,) *David*'s Men make use of such an Argument from Providence, *Behold*, say they, *the Day of which the Lord said unto the, Behold, I will deliver thine Enemy into thine Hand, that thou mayest do to him as it shall seem good unto thee*; but *David* neither durst himself, nor would permit his Men to make use thereof; but saith, *The Lord forbid that I should do this Thing unto my Master the Lord's Annointed, to stretch forth my Hand against him.* Again, when *David* found *Saul* sleeping in his Trench, behold a Providence (might *Abishai* have said) *God*, saith he, *hath delivered thine Enemy into thine Hand this Day, now therefore let me smite him, &c.* No, saith *David*, *Destroy him not, for who can stretch forth his Hand against the Lord's Anointed, and be guiltless?* But if, to follow Providence, had been a sufficient Warrant,

1 Sam. 24. 4, 6, 7, 13.

1 Sam. 26. 8, 9.

warrant; *David* ſhould have taken another Courſe. In ſum, if this be a good Warrant, nothing can be a Sin, for nothing can come to paſs at all, unleſs the permiſſive Providence of God afford an Opportunity.

Nor is it ſafe to be guided by Impulſes of Spirit, or pretended Impreſſions on your Hearts, without or againſt the Rule of God's written Word. For by this means the Temptations of Satan, and the Motions of God's Spirit will be put in equal Ballance. And we deſire you likewiſe to conſider, whether any Hiſtory, ſacred or profane, recordeth any Example of an Impulſe of Spirit falling upon Multitudes of Perſons at the ſame time, putting them all at once upon Performances contrary to Moral Precepts; as alſo, whether ſuch Perſons who are acted by an Impulſe of Spirit, can command Others who want it, (nay, who do not ſo much as pretend to have it) to do that, unto which themſelves pretend to be ſo incited? We know that it is the Duty of Chriſtians, to try ſuch Inſtigations by the Word

of God, and examine how well they agree thereunto, that they may accordingly judge, whether it be the Voice of God, or the Voice of *Satan*, and of their own Corrupt Hearts, that prompteth them. *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them.* The Apostle *Peter* directs the Jews to whom he wrote to adhere to the Word Written, as to *a more sure Word of Prophesie.* By the same Rule, whereby we must *try the Spirits*, we must also try the *Impulses of Spirit*, otherwise we do exceedingly strengthen the Devil's Hands against our own Souls, and tempt him to tempt us.

Isa. 28. 20.

2 Pet. 1. 19.

If beyond all this you plead Necessity of doing thus, least what you pretend as a Glorious Work, might else miscarry, and therefore venture on these Ways, which are by your selves confessed to be *irregular and not justifiable*; We answer, that no Necessity can oblige a Man to Sin; God stands not in need of our Sin

to

to carry to his own Work. *Will ye speak wickedly for God, and talk deceitfully for him?* saith *Job.* Job. 13 7.

And yet this Plea of Necessity is of the less Weight in your Case, because we fear, the Ends you aim at, are no more justifiable than the Means you use; and the Necessity pleaded is either meerly pretended, or at least contracted by your own Miscarriages.

But if at any time a Precept of God may be dispensed with, upon a Necessity; yet, we suppose your selves will grant, That this Necessity must be Absolute, Present and Clear; not Doubtful, Uncertain and Conjectural, as that which is alledged in your Case must needs be, it being discerned only by your selves and your own Party. It is most apparent to us, that there was of late no Necessity of these your irregular Practices; the Parliament being (till forced by you) full and free, Acting what was Covenanted for, and (if we mistake not) what was agreed

upon long before by the Parliaments of both Kingdoms. Besides, you have engaged your selves by an Oath to preserve his Majesty's Person and the Priviledges of Parliament; and this is most Clear, that no Necessity can justify Perjury, or dispense with lawful Oaths; That dreadful *flying Roll* being ready to seize upon him that
Zech. 5. 4. *sweareth falsly by the Name of God.* An Example of which severe Judgment from God, for the violation of an Oath, you have in *Saul*, who though he did out of a good Intention, *in his Zeal to the Children* of Israel, slay the *Gibeonites*, (a People formerly accursed, and who had fallaciously procured a Covenant from *Joshua* above Two Hundred Years
2 Sam. 21. before) yet for *Saul*'s breaking of that
1, 2, 6. Covenant, was the whole Kingdom of *Israel*, and his Posterity in particular, most severely punished by God.

We do therefore upon the whole matter seriously beseech you, as in the sight of God, to recede from these Evil Ways, and contain your selves

ſelves within your own bounds, to learn *John Baptiſt*'s Leſſon for Soldiers, *Do violence to no Man* (or, put no Man in fear) *neither accuſe any Man falſly, and be content with your Wages.* But if you perſiſt in theſe Ways, *behold, you have ſinned againſt the Lord, and be ſure your Sin will find you out*; and take heed, leaſt when the Hand of God ſhall overtake you, and turn the Wheel upon you, you be found to ſuffer both *as Evil doers*, and *as buſie Bodies in other Mens matters.*

Luke 3.14.

Num. 32. 23.

1 Pet. 4. 15.

And when you ſhall thus return to your Duty; as we ſhall have cauſe to Bleſs God for it, ſo we ſhall not need to fear thoſe Threatnings which ſome of us have received (we ſay not from your ſelves) yet from Meſſengers directed (as they informed us) immediately from your ſelves to ſome of us, That *if we perſiſt to ſtir up the People to Sedition* (for ſo it ſeems our bewailing your Sins before the Lord is interpreted) *and Soldiers do us a Miſchief, we may thank our ſelves*; That *if there follow another War,*

M. Peters, &c.

War, you will give Quarter to none that stands against you; That *you will spare neither Man, Woman nor Child, English or Stranger.* But if these our Exhortations prevail not, we have discharged our Duty, and we
Ezek. 33. 9. hope *delivered our own Souls*; and if it be our portion to suffer, we trust we shall *suffer as Christians*, and *for*
1 Pet. 4. 16. *well doing*, and that *such sufferings*
2 Pet. 3. 17. *shall be acceptable with God*; *in whose*
2 Pet. 2. 20. *sight the Death of his Saints is pre-*
Psa. 116. 5. *cious*; *Who when he maketh Inquisi-*
Psa. 9. 12. *tion for Blood, forgetteth not the Cry of the humble*; and though some of us were told by one of the Messen-
M. Peters. gers sent from you, That *if we put our selves upon suffering, we shall have suffering enough*; yet we know, *That*
Dan. 3. 17. *the God whom we serve is able to deliver us*: To whom, in the discharge
1 Pet. 4. 19. of our Duty, *we Commit the keeping of our Souls, as to a faithful Creator.*

And thus out of a Zeal to God's Glory, a Care to discharge our own Duties, and an hearty Desire after the Comfort and Salvation of your Souls, we

we have freely and faithfully declared our Judgments concerning your late and present Proceedings. If the Lord please to make it effectual for your Reformation, we and all the Churches of Christ shall have cause to bless God for you; but if for our Sins, and the Sins of the Land, the Lord shall make you Instruments of Misery and Confusion, (which your present Actings do certainly tend to) we will say with *Eli*, *It is the Lord, let him do what seemeth him good.* But we hope better things of you, and subscribe our selves, 1 Sam. 3. 18.

Jan. 17, 1648.

Your Servants in the Lord,

Tho-

Thomas Gataker, Paſtor of Rotherhith.

George Walker, Paſtor of John Evangeliſt.

Arthur Jackſon, Paſtor of Michael Woodſtreet.

Charles Ofſpring, Paſtor of Anthonines.

Henry Robr ugh, Paſtor of Leonards Eaſtcheap.

Nicholas Profet, Miniſter of the Word at Foſter's.

Thomas Caſe, Miniſter of Maudlins-Milkſtreet.

Stanly Gower, Miniſter of the Goſpel at Martins Ludgate.

Andrew Janeway, of Alhallows on the Wall.

Samuel Clark, Miniſter of Bennet-Fynk.

Thomas Claudon, Paſtor of Alhallows-Barking.

John Wale, Miniſter of Michael Cornhil.

James

James Cranford, Paſtor of Chriſtophers.

James Nalton, Paſtor of Leonard Foſterlane.

Thomas Cawton, Paſtor of Bartholomew Exchange.

John Fuller, Miniſter of Butolphs Biſhopſgate.

Francis Roberts, Paſtor of Auſtins.

William Jenkin, Paſtor of Chriſt-Church.

Elidad Blackwel, Paſtor of Alhallows Underſhaft.

William Harriſon, Miniſter of Grace Church.

John Sheffield, Miniſter of Swithins.

Matthew Haviland, Miniſter of Trinity Pariſh.

George Smalewood, Paſtor of Mildreds Poultry.

William Taylor, Paſtor of Stephens Coleman-ſtreet.

Christopher Love, Pastor of Ann Aldersgate.

Robert Mercer, Minister of Brides.

Ralph Robinson, Pastor of Mary-Woolnoth.

William Blackmore, Pastor of Peters Cornhil.

Francis Peck, Pastor of Nicholas Acons.

Stephen Watkins, Minister of the Gospel at Saviours Southwark.

William Wickins, Pastor of Andrew Hubbard.

John Wallis, Minister of Martins Ironmonger-lane.

Thomas Manton, Minister of Stoke-Newington.

Thomas Gouge, Minister of Sepulchres.

Thomas Watson, Pastor of Stevens Walbrook.

Nathaniel Staniforth, Minister of Mary Bothaw.

John

John Halk, Preacher at Alhallows on the Wall.

John Glasscock, Minister of the Gospel at Andrew Undershaft.

Thomas Whately, Pastor of Mary-Woolchurch.

Jacob Tice, Pastor of Buttolph Billingsgate.

Jonathan Lloyd, Pastor of James Garlickhith.

John Morton, Pastor of Newington Buts.

Joshuah Kirby, Minister of the Word.

Arthur Barham, Pastor of Helens.

Benjamin Needler, Pastor of Margaret Moses.

John Wells, Minister of Olaves Jury.

Robert Matthew, Minister of Andrew Wardrob.

FINIS.

John M'Ill, Preacher at Allhallows on the Wall.

John Gillespie, Minister of the Gospel at Anstruther Easter.

Thomas M'Lellan, Pastor of Marrow Woodchurch.

Patrick Tree, Pastor of Rumpah Billingate.

Jonathan M'Ill, Pastor of James Gardiner.

John Martin, Pastor of Newington Butts.

Johnson M'Ill, Minister of the Word.

Arthur Barlow, Pastor of Helens.

Benjamin Mallet, Pastor of Margaret Moses.

John M'Ill, Minister of Christ Church.

Robert Maxwell, Minister of Andover Wandover.

L I N I S.